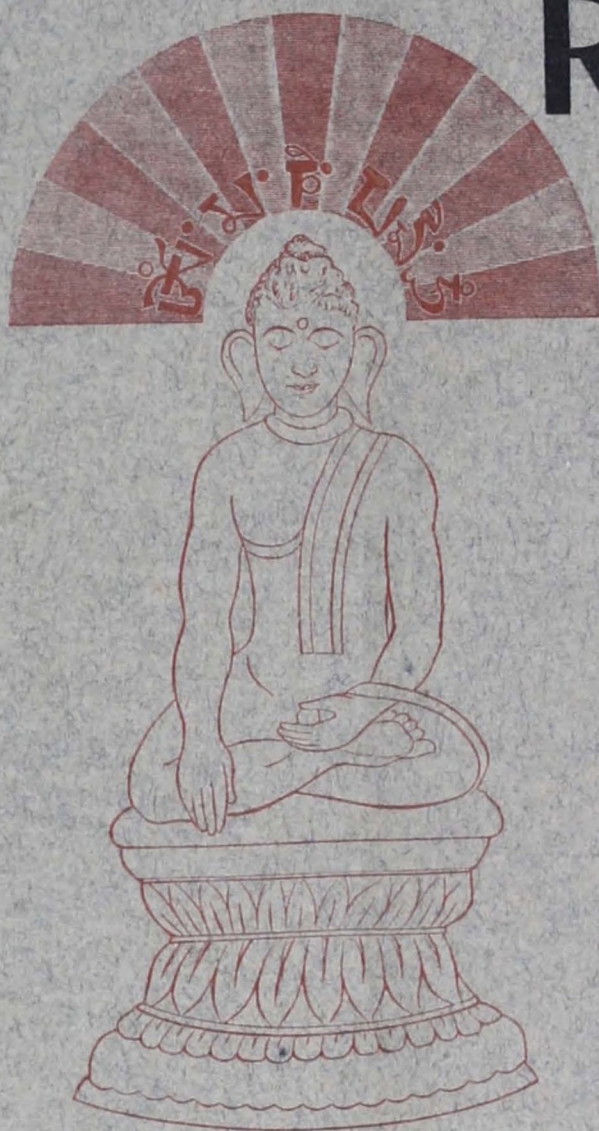


# THE BUDDHIST RAY



HAIL TO THEE, PEARL, HIDDEN IN THE LOTUS!



## GENERAL INFORMATION.

### “Reverence to the Holy, Immaculate, and Omniscient Buddha.”

§ The TEACHER of the doctrine of enlightenment, the BUDDHA GAUTAMA, was born at Kapilavastu, India, about 600 years before the christian era. Seeing the ills to which all men are subject, and desiring to find their cause and remedy, He gave up His right to the throne of the sakyas, in the 29th year of His age, and became an ascetic; investigated for many years the philosophic and religious systems of India, and practiced the rites and austerities in vogue. But realizing the worthlessness of both ascetic and indulgent religion, He betook Himself to meditation, and obtained thus, after a long and intense effort, while seated under a bo-tree, enlightenment and spiritual peace, that is, NIRVANA. After this He went about for 40 years, teaching His Gospel of Enlightenment and Justice, making many disciples, and in the 80th year of His age, thus, 40 years after His NIRVANA, died at Kusi-nagara, India.

§ Under the bo-tree the LORD BUDDHA discovered: 1. the miseries of existence; 2. the cause productive to these; 3. the possibility of the destruction of this cause; and, 4. the way to destroy it.

§ He saw and taught that every being, high or low, human or animal, while transmigrating in any of the material, semi-material, or non-material worlds, is subject to alternate misery and illusive (impermanent) happiness, and that lasting bliss is to be found only in NIRVANA. He saw that the cause of transmigration, with its miseries, lies in the Will-to-live-for-to-enjoy (*Trishna*): and that, when, through enlightenment, this Will ceases, NIRVANA is attained, and death puts an end to further existence by putting an end to the mask ("persona") of man.

§ "To be at sea," in the buddhist sense, means to be transmigrating; it means the same as "to be in hell": especially in the lowest of all hells: *this* world. "To be on land," means to be on the road to NIRVANA.

§ The BUDDHA's teaching is a philosophy, an "approach to enlightenment": not a religion: an *Enlightened human mind* is greater than angel and god; *Intuitive reason*, above priest and revelation; *Self-control*, better than fasting, self mortification, and prayer; *Charity*, more than sacrifice and temple; *Contentment* in (voluntary) rags, sublimer than heaven; and NIRVANA above worlds and solar-systems.

§ The chief doctrine of the BLESSED BUDDHA may be summed up in one word: *Justice*. The secret of the existence of any being or thing, anywhere, or in any state, good or bad, high or low, lies *within* itself. This is the doctrine of Cause and Effect or Action and Re-action (sanskrit, *karma*); which may be summarized in the words of Cicero: "What you sow, that you must mow." The Doctrine of Enlightenment discredits the creators and saviors, angels and devils of *all* religions, as the causes of the beings and things, or states and conditions, in the Universe, and finds them *within* these; nay, it finds the cause of the Universe *within* itself.

§ The most advanced theories of modern science are in harmony with the fundamental teaching of the LORD BUDDHA: evolution, not creation, is the teaching.

§ *Mental culture, not mental death*, is the buddhist watchword: obedience, then, to supernal or infernal deities, or their earthly representatives, forms no part of the buddhist scheme of salvation. The buddhist asks no favors, and expects, according to the law of the Universe, to reap only what he has sown.

§ Self-improvement, the philosophy of life, the nature of man, cause and effect, and altruism, are subjects of primary importance to the buddhist: priestly juggleries (prayers, genuflections, revelations), mesmeric and magic or illusory phenomena, ghosts, angels and gods, are of secondary importance.

§ The secret or esoteric doctrine of the BUDDHA has not been published: it is a matter of the Higher Mind of man, and can be found only there, by he disciple himself. The MASTER diverted the attention of His disciples





# THE BUDDHIST RAY

BUDDHA DHARMA SANGHA

VOL. VII. SANTA CRUZ, CAL., U. S. A., NOV.-DEC., 1894. Nos. 11—12.

## The Indian Sage.

BY HJALMAR HJALTALIN.

From the Icelandic by the EDITOR.



OUR religious horizon is enlarging. We look no longer upon Adam as the first man, upon Moses as the first law-giver, and upon Jesus as the first savior: for we have heard

of Pre-adamites, of Menu, and of GAUTAMA. The lores of India, Egypt, and Central America have been brought to light; and we smile when the jews are styled God's first elect, and the christians His second elect. We have learnt that these faiths are but the offshoots of older, larger, nobler faiths.

Are we, however, the first to make discoveries of this kind? Verily, there is nothing new under the sun. GAUTAMA had, indeed, made similar discoveries twenty-six centuries ago. The old faiths of His day and land were but offshoots themselves of an older, larger, and perhaps nobler faith. He had listened to the leaders of the faiths of India, each one of whom had the "on-

ly true" and "best" faith, revealed to mortals from "Above," and He had become an agnostic. He did not now say, You are right; or, You are wrong; but, I do not know whether you are right or wrong. This sublunary life is made up of a series of inexplicable phenomena: it is a mystery, and its cause a mystery: some say it is Brahma's handiwork; others, that it is no one's handiwork, being self-formed and self-sustaining; the living beings too, are as to essence, of eternal origin and of everlasting duration. Really, I do not know who is right: all cannot be.

This was GAUTAMA's attitude in His early career, and it was a safe one.

Most men do not reason themselves to conclusions, but, like women, jump at them. In moral matters they do it, in scientific, too. And because of the many irrational jumps thus made, exploded scientific theories are as numerous as religious. A little agnosticism would be useful.

In the case of GAUTAMA there came a time when He said, I know. He is said to have reached an enlightenment far beyond that of common minds. He is said to have been able to see the *causes* of beings and things; an extraordinary feat; for, among common minds, be they great scholars or little boors, who sees these? We would all be pleased to meet a man of this buddhic attainment: a seer of causes. We



would have good cause to venerate him. The fatuous materialists who fancy themselves endowed with buddhic enlightenment, even to be the successors of the aryan SAGE, deserve but our pity. Think of cheap, materialistic annihilationism held forth as buddhic enlightenment: the apex of wisdom!

GAUTAMA would attribute the circumstances of one man's life to one cause: those of another man's, to another cause. This is true gnosticism.

I can readily see that there are matters which are incomprehensible not only to an ordinary mind but also to a buddhic; but this does not detract from the latter. At the outset, we shall do well to imitate GAUTAMA, and say, "I do not know; and plod onward until we can say, I know."

At Karnac, Egypt, I stood once in admiration of the marvellous ruins there; and I turned to my arab guide and said: "Who made these?" And he answered promptly: "The jins (spirits) made them!" "And who made the jins?" "Allah; and blessed be his name!" Allah was here, the greater mystery or the end; the Jins, the lesser mystery or the cause; and the ruins, the phenomenon or the effect. The buddhic mind penetrates the lesser but not the greater mystery. GAUTAMA observed silence when indiscreet questions were put.

The countrymen of the SAGE believed in re-incarnation, and He accommodated Himself to this belief. What was His own? The foremost orientalists of Europe have thus far hesitated to state it. It was not, they say, a re-incarnation of the Ego; but a transmigration of karma; most men will say, of abstractions. His followers believed in a final Heaven of rest and joy, and He held out to them NIRVANA. But what is this? In vain have the orientalists tried to define It. Is it because It is undefinable, beyond human ken. I believe so.

It is a mistake to suppose that GAUTAMA taught that His doctrine and practice could or would become universal. The very term *sangha*, by which He designated His order of cen-

obitic monks, and which may be, and frequently is, rendered, the "Order of the Chosen," defines it. The chosen: the select: the few: the aspiring: the mental aristocracy. It is plain enough. Consider mankind: an unceasing outpour, through passive woman, of mediocre or swinish or tigrish or even infernal souls; with a thin sprinkling of high or pure or gentle or even celestial souls; and it stands to reason that be it the buddhic or any other moral brotherhood, it must be "select" or aristocratic, in the best sense the word. The mental and moral distance between races, say between the aryan and the negro; or even within a race, say between the japanese and the e-kimo (mongolian); which is not accidental, makes it patent that the chosen of the BUDDHA [who were truly so, of course] constituted not an arbitrary selection by Him, but a truly human growth and development, a natural segregation of the aspiring from the unaspiring or the indifferent.

GAUTAMA BUDDHA has been held forth as an ideal democrat, though He was, to my mind, rather an ideal aristocrat; as an agnostic though He was rather a gnostic; and as an annihilationist though He was rather an immortalist.

The teaching intended for the layman was comprehensible enough: *In thought, word, and deed hurt no living beings* [negative morality]; and, *Show kindness and mercy to all living beings* [positive morality].

But for the "select," the aspiring, who had not household or worldly abstractions to contend with or to enchain them, there were, in addition to these injunctions, ascetic practices, like those practiced by GAUTAMA Himself: as, meditation, abstraction, and auto-trance; and communion with entities of the higher spheres, the Bodhisatvas and BUDDHAS of the Past.

[By "auto-trance" the writer means, we take it, trance induced by the ascetic's own will; not the trance of a medium, which is induced by an outside will or "control," and in which the medium is unconscious of what passes.—Ed.]



## "The Great Moral Show."

DEAR SIR.—In your issue for December last, you say you would like to see a quinquennial Parliament of Religions held. But I can hardly believe that you are serious: because

*first*, it was an Auxiliary which is defined by Worcester as "an assistant; a helper; a confederate." The Parliament was just what it professed to be: a confederate of the World's Fair Corporation. It would take a boldface to tell me that it was an Auxiliary of the Holy Ghost or of the Buddha. A business-corporation is never actuated by a high motive; and it would be inanity to say that its Auxiliary could be;

*second*, it was managed by a lawyer and some fashionable, empty-headed preachers, with an eye to business: to have themselves talked about, written about, and pictured in ephemeral literature; so that a salary of two, three, or five thousand dollars, might be increased to four, six, or ten thousand; and

*third*, it was to enable a business-ring to get up a book, the sale of which would bring a handsome revenue.

These were the patent motives of this "Great Moral Show," which, to make it complete, lacked but one person, the late Venerable P. T. Barnum.

I must say that I respect the Archbishop of Canterbury for declining to join our Chicago "fakirs"; and also, the Rev. C. O. Brown (whom you mention) for publicly stating that the Parliament was a "stupendous farce"; for it was nothing else.

You may rest assured that the materialists ("wolves in sheep's clothing") who managed it, laughed quietly at the expense of the members of the different creeds, who, like cat's-paws, served their sordid self-interests.

SAM. F. WARREN.

[Our correspondent should bear in mind the old saw, that "it is an ill-wind that blows no one any good." The object of the Parliament may have been altogether mercenary; still it proved a useful lesson and a blessing to many.—ED.]

## The Fruit-Eaters.

DEAR SIR:—With your kind permission I would like to call the attention of those of your readers, who, through errors in diet, may be in ill-health to the non-starch system of diet, now coming into vogue among progressive people both in this country and in Europe. Although the fruit-eaters are, as a rule, from the ranks of the vegetarians, still they are not such, since they eat nothing that has starch in it. The teaching, founded upon experiment, is, that starch, being difficult of digestion and clogging, is the cause of far more ill-health than is flesh. So we abstain from wheat [bread], rice, sago, tapioca, oats, rye, maize, potatoes, and starchy vegetables; and eat chiefly dates, figs, raisins, bananas, peaches, apples, plums [prunes], pears, cherries, oranges, etc., berries of all kinds, and nuts. We advise, though, that the beginner, if delicate, eat fruits [raw, stewed, or dried, according to taste] and lean meat or fish; substituting by degrees nuts for the flesh. I am sure that a trial of this diet, for a few weeks, will demonstrate its superiority over the vegetarian and omnivorous diets. Dr Emmet Densmore, the captain of our camp, has written two works on this subject; and edits also a magazine, called *Natural Food*, (Fowler & Co., Ludgate Circus, London, E. C.; 40 cents a year) for the discussion of dietary and kindred subjects. As I have for many years been a sufferer through a starchy diet, and have regained my health only through a frugivorous, I wish to make it known to others. I remain your well-wisher,

—MARY R. TILLSON.

[We have for years held that man's natural food is fruits and nuts, and not cereals, pulses, vegetables, and flesh; but our correspondent should bear in mind that millions of our fellowmen can procure fruits and nuts only in small and insufficient quantities, and other millions, not at all. They do not all live in California, the "Land of Sunshine, Fruits, Flowers," and—Mortgages.—ED.]



# The Buddhist Ray

A MONTHLY MAGAZINE

DEVOTED TO THE LORD BUDDHA'S DOCTRINE OF ENLIGHTENMENT.

Terms: 50 cents a year, in advance; single copies, 5 cents. To foreign countries, belonging to the Postal Union, 12 cents additional postage.

All communications should be addressed to PUBLISHER THE BUDDHIST RAY, Santa Cruz, Cal., U. S. A.

Entered at Santa Cruz P. O. as Second Class Matter.

"Man, as to ALL his Degrees (or Principles) existed similarly BEFORE his nativity as (he exists) afterwards."—SWEDENBORG.

## NOTES.

THE *Theosophist* for October says that Sir Edwin Arnold will soon try to arbitrate between the Maha Bodhi Society and the saivite Mahant in possession of the Great Buddhist Temple. Let us hope for the day when the many priestly religions, east and west, north and south, together with the impostors and fanatics engendered by them, will, with much other fecal matter of the human mind, have passed into the Cloaca of Oblivion. We see no hope for the hindus until their impostors and fanatics have all been cremated.

—We are indebted to Dr Emmet Denmore for a copy of his work, "How Nature Cures. Comprising a New System of Hygiene; also The Natural Food of Man. A Statement of the Principal Arguments against the use of Bread, Cereals, Pulses, Potatoes and all other Starch Foods." Swan Sonnenschein & Co. Pater Noster Square, London. Stillman & Co. 1308 Broadway, New York. Price 7s. 6d. or \$2.

—The *Theosophic Gleaner* (Bomby) touches upon vivisection lightly; and

so also does the *Homeopathic Enquirer*; both exchanges. The hindus are now threatened with a vivisection Pasteur Institute. A japanese writes us and congratulates his country upon the absence there of vivisectionists. But we are just a little afraid that they exist there as well as here; only not so publicly; for many of the japanese physicians have been educated in the allopathic vivisection schools of the West; and the fruit usually falls near the tree.

—The *Overland Monthly* says: "Our american tyrants are Trusts, Trades Unions, and Newspapers. The tyranny of the american newspaper is far-reaching, and is perhaps the vulgarest of all. The methods that it employs to provide its public a sensation are constantly used in the oppression of private individuals, and in forwarding private and selfish ends."

—The *Flaming Sword* says: "Not one in a hundred thousand of the newspaper-reporters but that is a liar from prenatal origin. That is to say, as the mother, so the son."

—Rev. Carlos Martyn writes in the *Arena*: "We know that editors of newspapers are echoes, not leaders, printing what will sell, not what is true. That is to say, as the public, so the editors."

—Ruskin, in "Fors Claviga," tells what a newspaper should be: "If any journal would limit itself to statements of well sifted fact, making itself not a 'news' paper, but an 'old' paper, and giving its statements tested and true like old wine, as soon as things could be known accurately; choosing, also, of the many things that might be known that which it was most vital to know, and summing them up in few words of pure english:—I cannot say whether it would ever pay well to sell it, but I am sure it would pay well to read it, and to read no other."

—The *New York Daily Uninterrupted Roar of the Trumpet of the Dragon of the God of War*, is the modest title of a chinese newspaper in New York.

—Dr Paul Carus, the editor of the *Open Court*, has just issued a work by himself entitled, "The Gospel of Buddha."



—The newspapers relate that several hotels in Baltimore, Md., recently refused to entertain Swami Vivekananda, the hindu monk, on the ground that he is a negro. That speaks well for the education of Baltimore in general, and hotel-keepers in particular; they cannot tell the difference between a negro and an aryan, though they themselves belong to the latter race.

—The editor of the *Open Court* writes on the "Immortality of the Buddhist Soul-Conception." With the orthodox buddhists, he denies the existence of Atman, the Self, the Ego, or the Ego-Entity, and affirms the existence of the Mind or Soul: the essence of our being is our words and actions; these survive us as our karma, and because of these alone are we immortal.

—Nobuta Kishimoto writes from Japan to the *Open Court*: "You know all about the victories of Japan both on land and on water. We do not mean, however, to fight for the sake of fighting. Neither do we mean to glory in our victory or in our conquest. Our motive is nobler. We intend to help Corea in its struggle for independence and civilization, and to wake up China from its long dream of ignorance and darkness. We struggle not merely for our own sake, but for the real good of China and Eastern Asia as a whole."

—Our phrenologic exchange, *Human Nature*, describes "A Good (?) Vivisectionist" as follows: "One with a forehead 'villanously low' (small Benevolence); very wide over and between the ears (large Destructiveness); a flat back-head (small Affections); and large Perceptive faculties, would make a splendid vivisectionist. Such a man can have no pity for, but enjoy suffering in others, especially if his victim be weak and helpless." This is an ideal vivisectionist, a creation of a phrenologist; but the real vivisectionists do not look thus; some of them are, phrenologically speaking, very fine-looking men; as brother Haddock might see for himself were he to go among them. As a rule, they differ from men in general only in one respect, which is not a phrenologic one: they lack a Human

Soul, being, like true lunatics, the soulless mediums of Evil Genii.

—In the *Open Court*, Nobuta Kishimoto continues his account of "Buddhism in Japan." The two extreme schools or sects are the Zen and the Shin. Zen means Contemplation and Shin means True [the "True Sect of the Pure Land"]. The Zen school teaches that salvation is attainable only through contemplation, concentration, self-introspection, or quietism. They care but little for "divine" revelations, traditions, and outward acts; they are idealists or true spiritualists; "self-help," meditation, and enlightenment, is the sum of their creed; and they are ascetic and scholarly. The Shin school teaches, on the contrary, that salvation is attainable only through the repetition of the name of Amitabha, an imaginary Buddha-Jesus in the Pure Land, an imaginary New Jerusalem. They are easy-going enough to suit an american christian; they are allowed to drink strong drinks, eat flesh, and caress the daughters of men; "others-help" and Faith, is the sum of their creed; and they are realistic and unscholarly. Between these two extremes of the Zen and the Shin there are many schools of an intermediate character, some tending more to the one extreme, others, to the other: the majority however tend to the Shin side; which is natural, since most men are easy-going, and hope to be saved by faith in some Prophet, Mahatma, Saviour, or Fetich. The ancient or shinto japanese were optimistic and shallow: "for," says the writer, "optimism tends to be shallow and superficial, while pessimism tends to be deep and thorough-going." And we agree with him, since we have ever found popular or optimistic men, say, among politicians, physicians, preachers, and writers, shallow and superficial. When the japanese became buddhists, they became also contemplative and pessimistic. Buddhism deepened the national temperament, and introduced at the same time, various arts and sciences: painting, sculpture, bridge-building, architecture, road-making, etc. In the "age of wars," which lasted 400 years,



the buddhistic monks, in the temples, preserved the learning and literature of the nation. "In a word, buddhism, while it pessimised the general tone of the japanese mind, has also softened it and baptised it with a deep inspiring spirit of humanitarianism and love."

—The editor of *Anti-vivisection*, writes in the September number, as follows:

"The editor of THE BUDDHIST RAY, has made his July-August magazine an anti-vivisection number, giving the whole sixteen pages, besides a Supplement, to this subject. Mr Dasa is a forcible and fluent writer, and denounces scientific torture in no uncertain terms. As his paper goes to a number of the educated classes of Asia (Japan, Burma, Siam, Ceylon, and India) doubtless it will afford enlightenment to many hitherto, as in America, ignorant of the practice. Through the vernacular papers it will also reach the multitudes to a large extent. Our cause is undeniably moving."

—The *Journal of Zoophily* (Philadelphia), devotes over a page of its space to a review of our anti-vivisection number. The writer, a christian, remarks:

"In those having a conception of what the attitude of christianity ought to be, and ultimately must be, toward scientific cruelty, there is a tinge of regret, mingled with the rejoicing that pure love for the cause of mercy must feel, whenever the disciples of other systems of religion or morality express a righteous abhorrence of the detestable creed and consequent acts of vivisection. It is with these mingled feelings that we read the contents of the number for July-August of THE BUDDHIST RAY, which, to its great credit, is devoted entirely to an incisive and telling denunciation of vivisection."

Our buddhistic writer does not fail to attack the church as well as the scientists; and it would be well if flagellation from such quarters were to have the effect of arousing the church universal to the need of proving widely and practically how much better christianity is than buddhism. How long will she see fit to submit

to the deserved humiliation of being reminded by the adherents of a system held by her as possessing but an inferior enlightenment, of the woeful inconsistencies of her teachers in reading, 'Be ye therefore merciful,' from their Bibles and keeping silence while the most atrocious violations of the command are on all sides crying for redress, and by their unrebuked continuance and increase warping the judgment of the old, and sapping the morals of the young.

—The strictures of our Californian friend apply to the great body of the church in this country, where, with rare exceptions, there is discouraging silence. While it lasts, we must, as the punishment of our inconsistency take, with what humility we may, the scourging of those who are not of this fold.

The writer supports our "theory" as to the ecdemoniac possession of the vivisectionists, when he says:

"There is no record of the genuine, hearty repentance of any vivisectionist who had been long addicted to the worst practices."

—The *Universal Republic*, Portland, Oregon, writes: "THE BUDDHIST RAY, the organ of buddhism on the Pacific Coast, sets forth all that is best and noblest in the teachings of the BUDDHA. It is the champion, also, of that which is true and good in western ideas."

—The editor of the *Bombay Light of the East*, Mr S. C. Mukopadhyaya, M. A., has followed the example of Mr Ernest Bowden, who compiled the "Imitation of Buddha" in that he has compiled a little volume on the same plan, which he has entitled, the "Imitation of Sreekrishna: Quotations from the Hindu Religious Literature for each Day in the Year." It is full of noble thoughts and elevating teachings, but differs, or seems to differ from the buddhistic "Imitation" in one important respect: the buddhistic "Imitation" points to the God *within* for salvation; this, the brahmanic "Imitation," points to the God *without*. "Work out your own salvation with diligence," is the exhortation of the



buddhist. Renounce all duties and come to me [Sreekrishna] as thy only Refuge. I will deliver thee from all sins. is the exhortation of the Brahman. Some of the brahmanic teachings have, however, a strong buddhist flavor. He who exists within the cavity of every heart is the only Guru (Teacher); there is no other Guru besides him. The price of the booklet is 1s. 6 or 25.

—Brother Chas. T. Strauss, of New York, will soon issue an english translation of the fourth (enlarged) german edition of Subhadrā Bickshu's "Buddhist Catechism," a most excellent compendium of the buddhism of the Pitakas.

—Some copies of this issue have, on p. 10, Exerpts for Exerpts, the letter c having fallen out in the press.

—Our thanks are due to C. A. See-lakkhandha, a singhalese buddhist, for a copy of "Sugata Vidatthivihana. A Description of the Size of Lord Buddha's Body." By the Venerable Pravarais Waryalankarna, Saugharaja of the Pavaranivesa Vihara, at Bangkok, Siam. It is in pali and singhalese, and should be translated into english.

—To a question we answer. The word "Himalayas" means the "Abode of Snow." Himalayas is the usual spelling, but Himalāyas is the correct. But see Andrew Wilson's "The Abode of Snow," p. 220.

—We have a few copies of vols II, III, IV, V, VI, and VII of the RAY, for sale: all, or any one of which can be had for 50 cents a vol. Of vol. II, which is printed on heavy book-paper, we can sell four vols for one dollar.

—An english lady writes us as follows: There has been a controversy lately going on in England between the jews and christians as to the most merciful manner of taking the life of animals for food. To us buddhists it seems strange that religious persons should concern themselves as to the best and most merciful way of committing murder. The very fact of taking the life of a sentient creature seems to us so full of sin, that there can be no good or proper way in which to do it.

One of our english papers has done us the honour to say that

the teaching of GAUTAMA on this point is far higher than the teaching of the Rabbi. GAUTAMA teaches that the higher and nobler the aim of life, the purer must be the food.... He points to that pure living which pollutes itself with no blood, no flesh of beast, or bird, or fish, or aught that has lived.

Does it not seem as if the english people were progressing a little, and profiting by the holy teachings of the LORD BUDDHA, when a christian editor writes as above? I think that Sir Edwin Arnold has had a great deal to do with this enlightenment. Who would read unmoved his beautiful poem the "Light of Asia"? And when he speaks of our LORD BUDDHA, the heart must indeed be hard that can be untouched by such lines as the following:

He spake sad pleading words, showing how man who prays  
For mercy to his Gods is merciless,  
Being as god to these albeit all life  
Is linked and kin, and what we slay have given  
Meek tribute of their milk and wool and set  
Fast trust upon the hands which murder them.

As our readers in Asia may not understand the nature of the controversy our correspondent refers to, we will state it briefly. The jewish law forbids the use of the blood of any animal, and the orthodox jews, to withdraw *all* of the blood of their victims, slowly bleed them to death; hereupon the carcasses are inspected, as regards health, and are then pronounced *kosher* (clean) or not, as the case may be, and fit or unfit for food. Also the christians slowly bleed to death their smaller victims (sheep, swine, and calves), but stun or shoot the larger (horses and cattle) before bleeding them. The jews declare that the stunning of an animal makes it impossible to withdraw all of the blood and that hence the flesh cannot be *kosher*. Besides, the christians do not inspect their victims, and are therefore altogether ignorant as to their health and fitness for food. Again on the continent of Europe, the christians esteem the blood of an animal the best part of it, and sell it dearer than the flesh, making puddings and sausages of it. In England and in this



country, the jewish superstition as to blood obtains among the christians and their infidel progeny, though they do not hesitate to eat flesh out of which the blood oozes on their plates. Again, the jews do not slaughter and eat pregnant animals and their foetuses, but the christians do. In this country, especially, thousands of pregnant animals are daily slaughtered, and both their flesh and that of their foetuses is sold and eaten: the foetuses being made into sausages, or beef-extracts, etc., or canned. Over and over have we seen this done; and anybody who will take the trouble may verify what we say. But the orthodox jews abominate these christian products, and buy their flesh only from their own butchers. In Switzerland (an abominably rude, vulgar, and demon-cratic country), the christians, in one of their periodic fits of "humaneness," decided lately, by a public vote, the jewish custom of bleeding the *larger* victims, without first stunning them, to be cruel and intolerable, and prohibited it: to the great moral affliction of the jews. For the christians surpass all other religionists in the world in straining at gnats and in swallowing camels; having, according to Herbert Spencer, a conscience made up of two separate, water-tight compartments, in one of which is stored the "love of Jesus," and in the other, the cruelty of the Devil. The modern, americanized jew, who looks upon Washington as the Messiah, and the United States as the New Jerusalem, and who does not tremble if you threaten to slaughter a swine on his father's grave, eats both foetal and swinish products with the gusto of a veteran christian.

—Mr W. S. Manning, a representative of the Fruitarian Society in England, whose organ is the *Natural Food*, called on us two weeks ago. Although a christian, he is a man of advanced views, and courteously answered every question we put. For instance: Was Adam an omnivorous animal? Was Eve a cooking animal? Had she shoe-aches, corset-aches, and head-aches daily? If not, could she lay claim to be civilized? Did they, at the Vernal

Equinox, take allopathic liver-regulators, and let blood? Were they vaccinated? Did they foresee Boards of Health made up of healthy and "regular" physicians? The gentle and frugivorous missionary enlightened us very much as to these, and many other, important matters, and almost converted us to the paradisaic hygiene and life. Although it was in the middle of November, when he visited our shanty in the redwoods, nearly all of our two-hundred rosebushes were in bloom, and our vineyard was full of grapes, and so we entwined him with roses and fed him with grapes: the outcome of which was that his views touching the buddhists were somewhat modified: for he sees now that a buddhist is not necessarily an unwashed savage, eating raw mule-flesh, and wallowing in mire and darkness before "stocks and stones" (the current christian belief). He departed blessing us, and exhorting us to beware of all *starchy* foods as we would of anacondas. We promised to do our best.

—In May, 1892, we published, under the heading, "Holy Men," an account of the visits of Bogle, Turner, Manning, and S. C. Das, to the Grand Lamas of Lhasa and of Teshu Lumbö, Tibet, and the impressions which these Holy Men made upon them. In the *Arena* for October, we get Dr Hensoldt's account of his interview with the Dalai Lama of Lhasa, which to occidentals may seem wellnigh impossible. English missionaries, scholars, and men of culture in India, had assured Dr H. that the Dalai Lama was but a "figure head and feeble puppet in the hands of a crafty (political and hierarchical) clique," but he found, sitting on the grand-lamaic throne, a child of about eight (8) years of age, whose look filled him with "astonishment and awe;" an Adept of high order, who addressed him in a german dialect (Dr H. being a german): who read his thoughts; who displayed a wisdom which he had "never seen equalled in the most famous oriental or western thinkers;" and whose "beautiful features seemed as if transfigured with a celestial radiance."



### Competition.

The following article from the *San Francisco Industry*, March 1894, may, we think, be profitably read and pondered:

"When the emoluments of journalism have reached enough to purchase a passage to the scandinavian countries we think seriously of going there to get rid of competition. It is on all sides, the great fact of our age, contemptible, unnatural, and the cause of the greater part of the dishonesty, which is an inevitable product of commercial competition.

Some learned philosopher defined life as "a struggle for existence." This is true, but the struggle is divided into two classes or kinds: one a struggle with the elements of nature, and the other with our fellowmen. In competition each tries to keep his head above water by thrusting some one else's head beneath; in other words, not earning his own bread but snatching the bread of some one else. In this manner is blunted, or stamped out, the traits of kindness, generosity, gratitude, and even humanity. Greed, indifference, dishonesty, and cruelty are the results.

The effects of commercial competition were made a study some years ago when the writer was living in Sweden, and enjoyed for a time the luxury of being almost oblivious of such contention and its evils. There was no care about prices, no cheating, no blazing signs or tricks of trade. You could hand over your purse to anyone to take out what was due. This was a common practice until the language was mastered, and not a penny was ever taken beyond the true amount. Cheating was not thought of. Throughout the summer we kept a boat in the center of a compact city of 70,000 people, in a canal traversing the principal street, and never removed guns, fishing tackle, food, or anything else from the boat. The things were as safe there as in the house.

With the good results that arise from a want of competition there is also a humorous side, especially to americans

who are born in an atmosphere of competition and restless struggle to grow, expand, and change. A couple of anecdotes will serve to explain what is meant by the humorous side of the swedish system.

There are famous boot makers there and a month or so before leaving Gothenburg, one autumn, we called on a boot maker to order a pair or two for use in England. The measure was carefully taken, and written in a book with various notes, and then we asked when the boots would be done. "I cannot tell," said the man, "I have a great many orders in this book." We named two weeks, four weeks, and six weeks, but it did no good, he said there were other boot makers that might have less orders, and could promise sooner or at a definite time, but he could not, besides he might be ill, or something happen, and then his promise would be broken. We gave it up, and at the end of the month returned to London.

The following spring, about seven months later, a package came to the office one day from Sweden, and on opening it, and studying for a time, the swedish order for boots came to mind. They were worth waiting for. In a month or two more, an account came, and the transaction was completed.

On another occasion a "dingy" was wanted, a small boat to tow behind a small sloop for safety in the squally waters of the coast there, so that in case of a capsize there would be something to cling to. We called on a well-known builder, or at his "works," where there were two men and a boy at work. The proprietor was at home to drink his four o'clock coffee. Calling at his house the conversation began with an inquiry as to how soon he could prepare a small "dingy." "That I don't know." The same old answer. The same course was followed as in the case of the shoemaker, but with a final declaration that he had doubts of being able to make a boat at all. We ventured the suggestion that he might add more workmen. "More men!" said he, "why I have so much trouble



now I can scarcely get home to drink my coffee in peace!"

A natural inference will be that in a country like this there is no progress, and that civilization can only advance with "high pressure." It is not so. There is no country in the world with so few natural resources has raised itself higher in the scale of civilization than Sweden. In manners, customs, dress, education, literature, music, poetry, Sweden holds a first place. The country is well served with railways and canals; one of the latter, the Goëtha canal, a stupendous work, cut through granite in many places, 300 miles long, connecting Gothenberg and Stockholm, the Baltic and North Sea.

This canal in one place rises 135 ft. .... Steamers of 1,000 tons, and shipping of all kinds, can be seen climbing and descending the hill through sluices cut out of the solid granite. There are 70 locks..... The country's credit is such as to command money at the lowest rate in Europe, and the administration of the Government is the most perfect of our time. So the rule of "no competition, no progress," does not apply. The solution is not difficult. There are two kinds of competition, or rather there are two causes that prevent it, one is Cooperation, the other is Monopoly.

In Sweden the absence of competition, or the small amount of it, compared to this country and England, is due to cooperation, natural and cheap prices for all commodities, complete care of the indigent and unfortunate, an impartial and inexorable administration of the laws, and homogeneity of the people, the latter a leading cause no doubt.

There is a deep philosophy in competition, if the various conditions covered by that term can be classed under one head. As a matter of fact they cannot. In one sense it means freedom, in another just the opposite. There is, however, one constant characteristic, that of Selfishness, and one constant result, the development of Dishonesty and Savagery too, if we include war, which is often a sequence of competition."

## Excerpts from the Scriptures.

"Then the VENERABLE ONE entered into the first stage of meditation; and rising out of this, He passed into the second; and rising out of this, He passed into the third; and rising out of this, He passed into the fourth; and rising out of this, He attained the conception of the Infinity of Intelligence; and rising out of this, He attained the conception of Absolute Nonentity; and rising out of this, He entered the region where there is neither consciousness nor unconsciousness; and rising out of this, He entered the state in which all sensation and perception of ideas had wholly ceased."—Maha-paranibbana-sutta, vi. 11.

"I call to mind, Ananda, how when I [the BUDDHA] used to enter into an assembly of many hundred nobles, before I had seated myself there, or talked to them, or started conversation with them, I used to become in color like unto their color, and in voice like unto their voice. Then, with religious discourse, I used to instruct, incite, and quicken them, and fill them with gladness. But they knew me not when I spoke, and would say, 'Who may this be who thus speaks? a man or a god?' Then, having instructed, incited, quickened, and gladdened them with religious discourse, I would vanish away. But they knew me not even when I vanished away; and would say, 'Who may this be who has thus vanished away? a man or a god?'"—*ibid.*

"He that looks for ME [the BUDDHA within] through any material form, or seeks me through any audible sound, that man has entered on an erroneous course, and shall never behold TATHAGATA.—Vajra chhedika sutra, xxvi.

"If there be a man who speaks of TATHAGATA as coming or going, sitting or sleeping, that man is ignorant of the secret of the system which I declare. And why? Because TATHAGATA has nowhere whence to come, and nowhere whither to go; and therefore He is named TATHAGATA."—*ibid.*



## What They Say.

Compiled for THE BUDDHIST RAY

BY JASPER JEMAND.

(The words in Italics are explanatory.)

### PRIESTS SAY:

Better an ass that carries me than a horse that throws me.

Die not, mine ass, for the spring-time is coming and with it clover.

Do n't believe what you see but only what I tell you.

Every one can navigate in fine weather.

If the thunder is not lo'tt the peasant forgets to cross himself.

He that has the Pope for his cousin needs not fear hell-fire.

Be on the safe side.

A man without religion is like a horse without bridle.

If you sit down a mere philosopher, you will rise almost an atheist.

A new philosopher needs a new fool's cap.

He that looks too nicely into things never lives easy.

The way to see divine light is to put out thine own candle.

What the soul is to man, the church is to the world.

### BELIEVERS SAY:

I saw a man, who saw a man, who saw the sea.

The sky is no less blue because the blind man does not see it.

A golden key opens every door save that of heaven.

Much on earth but little in heaven.

Better go to heaven in rags than to hell in embroidery.

Even the hen when it drinks water looks to heaven.

Man proposes and God disposes.

Man's extremity, God's opportunity.

There is a special Providence in the fall of a sparrow.

He that increaseth knowledge increaseth sorrow.

'Tis God's blessing makes the pot boil

Satan trembles when he sees

The weakest saint upon his knees.

The path of pain leads to Paradise.

Prosperous men sacrifice not (*i. e., they forget God*).

Afflictions are the best blessings in disguise.

The more a man denies himself, the more he will receive from Heaven.

He that swims in sin will sink in sorrow.

The tears of a penitent is the wine of angels.

Temptation makes a good christian.

Trust in God and keep your powder dry.

He that looks for a star puts out his candle.

The Devil catches most souls in golden nets.

Jest not with the eye, nor religion.

He that treads on eggs must tread lightly.

A wicked heart never fears God but when it thunders.

Puff not against the wind.

Raise no more devils than you can lay.

The falcon [*infidel*] flies high but not above the sun.

Some are atheists only in fair weather

By night an atheist half believes in God.

Who neither believes heaven nor hell,

The Devil heartily wishes him well.

A man may go to heaven with half the pains it takes to purchase hell.

God's mills turn slow, but they grind woe.

Self will burn in hell.

There are no fans in hell.

### FREETHINKERS SAY:

The more wisdom the less religion.

No rogue like the godly rogue.

Little boats must keep the shore, large ships may venture more.

One bee is better than a handful of flies (*dogmas*).

Antiquity cannot privilege an error, nor novelty prejudice a truth.

Big churches, little saints.

A dealer in rubbish sounds the praise of rubbish.

An honest god is the noblest work of man.

Hypocrisy is a sort of homage that Vice pays to Virtue.

A priest's pocket is not easily filled.



What ! give the lettuce in charge of  
the geese [*priests*].

A good face needs no paint.

By looking at squinting people you  
learn to squint.

Pin not your faith on another's sleeve

It is a foolish sheep that makes the  
wolf her confessor.

The learned man is always rich in  
himself.

Mud chokes no eels (*churchmen*).

A thistle is fat salad for an ass' mouth.

### CONSERVATIVES SAY :

Abandon not your old clothes till  
you get your new.

The beaten road is the safest.

Truth never grows old.

Early ripe, early rotten.

At an auction keep your mouth shut.

A thousand years hence, the river  
will run as it did.

Remove not the ancient land-mark  
which thy fathers have set.

Popular opinion is deceitful.

A mad beast must have a sober  
driver [*anarchism*].

Age makes many a man white but  
not better.

Love does much, money does more.

The multitude is ever in the wrong.

In a night springs up a mushroom.

A head is not to be cut off because  
it is scabby.

A pot that belongs to many is ill  
stirred and worse boiled (*communism*).

Innovations are dangerous.

There is no accord where every man  
would be a lord.

Catch the bear before you sell his  
skin.

An old bird is not caught with chaff.

It is not the hen that cackles most  
that lays the most eggs [*demagogism*].

He that sits to work in the market-  
place shall have many teachers.

Do not carry too much sail.

He that has once burnt his mouth  
always blows his soup.

Better have an egg to-day than a  
hen to-morrow.

He that is a donkey and believes  
himself a deer, finds out his mistake at  
the leaping of the ditch.

"We are well placed," said the cat,  
when seated on the bacon.

You can't coax the maw'nin'-glory  
to clime de wrong way roun' de corn-  
stalk.

The cow licks no strange calf.

### REVOLUTIONISTS SAY :

A barber learns to shave on an or-  
phan's face.

Make yourself a sheep and the wolves  
will eat you.

A large cock does not suffer a small  
ore to crow.

The poor must dance, the rich pipe.

They are all honest men, but my  
cloak is not to be found.

Avarice increases with wealth.

A bean in liberty is better than a  
con fit in prison.

The tree of liberty only grows when  
watered by the blood of tyrants.

A little stone may upset a large cart.

Supple knees feed Arrogance.

If you pull one pig by the tail, all  
the rest will squeak.

Desperate diseases require desperate  
remedies.

He that handles a nettle tenderly is  
soonest stung.

For love the wolf eats the sheep.

The ox comes to the yoke at the call  
of his feeder.

The pike grows big on small fry.

"Patience !" said the wolf to the ass.

Who bows to might loses his right.

Neutrals are soursed from above and  
singed from below.

Who gives his milk to the cats must  
drink water.

Who stands godfather to a wolf must  
have a dog under his cloak.

A gold ring does not cure a felon.

We hang little thieves, and take off  
our hats to great ones.

One catches the hare and another  
eats it.

High houses are mostly empty in  
the upper story.

Feed a pig and you will have a hog.

A hungry stomach has no ears.

A gentleman is one who has no busi-  
ness in the world.

Adversity makes men, prosperity  
monsters.

An ass covered with gold is more re-  
spected than a horse with a saddle.

A lean calf forgets to skip.



One poison is cured by another.

The cockroach is always wrong when arguing with the chicken.

Crows do not peck out crows' eyes.

It is easy to cut things from another man's leather.

A rotten egg cannot be spoiled.

A nod from a lord is beefsteak for a fool.

The learned pate ducks to the golden fool.

Who divides with the lion gets little.

You come of good blood, and so does the black pudding.

To rob a robber is not robbing.

Laws grind the poor, and rich men rule the law.

New laws, new roguery.

"Virtue in the middle!" said the Devil when seated between two lawyers.

Untill hell is full, no lawyer will be saved.

#### INDIFFERENTISTS SAY:

Let every man skin his own skunk.  
Swim with the stream.

Enjoy the little you have, while the fool is hunting for more.

Who perisheth in useless danger is the Devil's martyr.

Content yourself with your own skin.

None preaches better than the ant, and she says nothing.

When every one takes care of himself, care is taken of all.

His is the happiest life who knows nothing.

He that serves the public has but a scurvy master.

What is the use of putting honey in an ass's mouth? (*popular education*.)

To wash an ass's head is but loss of time and sucs.

#### PROGRESSISTS SAY:

I am wiser to-day than yesterday.  
Standing pools gather filth.

Feather by feather the goose is plucked.

Rome was not built in a day.

He that does not advance recedes.

Who hears but one bell hears but one sound.

He that would have clear water, must go to the fountain head.

No pear falls into a shut mouth.

Better be the head of a cat than the tail of a lion.

The earth is always frozen to lazy swine.

Grain by grain the hen fills her crop.

The great calabash-tree has a seed for its mother.

Put your shoulder to the wheel, then call on Hercules.

Chattering will not make the pot boil.

Who never climbed never fell.

Better bend than break.

Different sores must have different salves.

It is a poor mouse that sits on a meal-sack and does not gnaw.

#### COMMUNISTS SAY:

When God gives daylight it is for all.  
Good bees never turn drones.

Noble and ignoble blood is of the same color.

By the hands of many a great work is made light.

At a round table there is no dispute.

#### SPIRITUALISTS SAY:

Try the spirits.

A gift in hand is better than two promises.

Hedges have eyes and walls have ears.

It is happier to be sometimes cheated than not to trust.

The dead open the eyes of the living.

He that wants the kernel must crack the nut.

The nearer to Rome the worse the christian.

O Death, where is thy sting?

O Grave, where is thy victory?

(*About the Theosophists:*)

Upon what meat does this our Cæsar feed,  
That he is grown so great?

Expect nothing from him who promises a great deal [*initiation*].

Said the frying-pan to the kettle,  
"Stand off, black bottom!"

Quackery has no friend like gullibility.

The deceived sheep that went for wool came back shorn.

After sweet meat comes sour sauce.

Do n't snap your fingers at the dog before you are out of the village.

You talk like angels and act like men



Make not your sail too big for your ballast.

Who arrays himself in other men's garments is stripped on the highway.

A new toot out of an old horn.

Young cats will mouse, young apes will louse [*forgeries of Judge*].

It is needless to pour water on a drowned mouse.

"Much cry and little wool," as the Devil said when he sheared his hogs.

### THEOSOPHISTS SAY :

(*Medium H. P. Blavatsky :*)

Good spirits are those which are about Me ; bad spirits are those which are about You.

Men like cattle follow him who leads.

When there is no fish in one spot cast your net in another.

Blemishes are unseen by night.

A man must make his opportunity as oft as he find it.

He is my friend who grinds at my mill.

Hang not all your bells on one horse

He that has the sheep has fleeces.

Praise a fool and you may make him useful.

If you desire my light you must minister to my lamp.

Let the miracle be wrought though it be by the Devil [*Coulomb*].

Who is over-nice loses many a slice.

What does the tortoise care for flies?

There are tricks in all trades but ours.

Geese are plucked as long as they have any feathers.

It is a silly goose that comes to a fox's sermon.

The world like to be cheated.

Your dirty shoes are not welcome in my clean parlor (*to the spiritualists*).

Do not wade where you see no bottom (*to the spiritualists*).

If it only depend on swearing, the cow is ours.\*

(*Grand-Chela William Quinn Judge :*)

The end sanctifies the means.†

\*See Olcott's statement in "Theosophist" Aug. 1894, p. 666.—J. J.

†See Circular lately issued by Olcott, Sinnett, Besant, and others, touching Judge's jesuitism.—J. J.

The saint has no believers unless he works miracles.

If I canna do't by might, I'll do't by slight.

Softly, do n't raise a dust (*to Olcott*).

Every wind is against a leaky ship.

Let them whip me in the market-place [*London*] provided it be not known at home.

De wost whipping dat a fellow gets is from de man what doan want to fight [*Annabai's fafer read at the trial*].

Smart rabbit go home fo' de snow done fallen.

Let every fox take care of its own tail

The rat that has but one hole is soon caught.

When a man is going down-hill, everybody gives him a kick ; when a man is going up-hill, everybody gives him a lick.

Call not me Olive until you see me gathered.

A good meal is worth hanging for.

He that holds the handle of the frying-pan [*American Section*] turns it as he pleases.

(*President-Founder Henry Steel Olcott :*)

A good garden may have some weeds

"Michael, Michael, you have no bees and yet you sell honey !" (*to Judge*).

Garlic will not lose its smell though it be enveloped in perfume (*to the same*).

A grain of prudence is worth a pound of craft.

He that sows thistles shall reap prickles.

The brightest of all things, the sun, has its spots.

A diamond with a flaw is preferable to a common stone without imperfection

Foster a raven and it will pluck out your eyes.

Who has bitter in his mouth spits not all sweet (*to grand-chela Fullerton*).

People that live in glass-houses should not throw stones (*to the same*).

(*The Sannyassini Annie Besant :*)

A sly bird is often caught by two feet.

If a man deceive me once, shame on him ; if twice, shame on me.

Gain got by lie will burn ones fingers (*to Judge*).



Strike, Dawkins ! the Devil is in the hay (*to Olcott*).

#### SCEPTICS SAY :

If you go into a labyrinth take a claw with you.

Pilgrims seldom come home saints.

Poverty is a good that all men hate.

He preaches patience who never knew pain.

To err is human.

It is a silly fish that is caught twice in the same net.

There lives more faith in honest doubt,  
Believe me, than in half the creeds.

He gives an egg to get a chicken.

A clean glove often hides a dirty hand.

He that knows nothing never doubts.

Assertion is no proof.

Ants never bend their course to an empty granary.

Who are ready to believe are easy to deceive.

In the evening one may praise the day.

Write on the Devil's horns, "Good Angel," and many will believe it.

Men are prone to believe what they least comprehend.

More tears are shed in play-houses than in churches.

If you trust before you try, you may repent before you die.

In this world men must be saved by their want of faith.

Their tolerance is large, because their belief is small (*modern christians*).

(*Wm Emmette Coleman and R. Hodgson about the theosophic impostors :*)

Beware : froth is not beer.

A little truth makes the whole lie pass.

The water that comes from the same spring cannot be both sweet and salt.

Honest as the cat when the meat is out of reach.

It is no sign of a duck's nest to see feeders on the fence.

It is too much to expect of the cat [*Judge*] that he should sit by the milk and not lap it.

A wonder lasts nine days, and then the puppies' eyes are opened.

One rotten egg spoils the whole cake.

One ill weed spoils a whole pot of pottage.

The hind-wheel [*Judge*] of a carriage will pass where the fore-wheel [*Blavatsky*] has passed.

One imposture generally engenders many more.

You can never bring a crab to walk straight.

Ivory does not come out of the rat's mouth.

By the husk you may guess at the nut.

You must walk a long time behind a wild goose before you find an ostrich feather.

Whoredom and Grace never dwell in one place.

If you pity rogues you are no great friend of honest men.

#### SCIENTISTS SAY :

What we see we believe.

A single fact is worth a shipload of arguments.

He that follows nature is never out of his way.

People praise truth but invite lying to be their guest.

There is no getting blood out of a turnip [*theology*].

If you squeeze a cork [*the church*] you will get but little juice.

That which is not understood is always marvellous.

Light is bad for sore eyes.

He that knows least commonly presumes most.

A fool [*theologian*] is full of words.

Exhaustive observation is an element of every great achievement.

No royal path leads to geometry.

Let the great book of the world be your principal study.

#### BUDDHISTS SAY :

There is nothing new under the sun.

Vanity of vanities ; all things are vanity.

To-day in gold, to-morrow in mould.

The oldest man that lived died at last.

Lean not on a reed (*priest*).

It is hard for an empty bag to stand upright.

Antiquity is not always the mark of verity.

Heaven helps him who helps himself.



The noisiest drum has nothing in it but air.

A cat that meweth much catcheth but few mice.

You look for the horse you ride on.

Anger and Love give bad counsel.

Amendment is repentance.

Strew no roses before swine.

Put your finger in the fire, and say 'twas your ill fortune.

If men will have no care for the future, they will soon have sorrow for the present.

A man without reason, is a beast in season.

Beware of no man more than thyself.

Better fare hard with a good man than feast with a bad.

It is better to suffer an injury than to commit one.

Meddle with dirt and some of it will stick to you.

The heart of a fool is in his mouth, but the mouth of a wise man is in his heart.

A man meets his destiny often in the road he takes to avoid it.

Young pigs grunt as old pigs grunted before them (*traditional religion*).

For ill do well, then fear not hell.

The best fish swim near the bottom.

It is unnecessary to hold an umbrella over a frog in rainy weather (*mistaken charity*).

A flow of words is no proof of wisdom

Because the cur has bitten me, shall I bite cur?

Abstinence is the best medicine.

A good head is rarely set on a fat belly.

Every tub must stand on its own bottom.

The eagle soars alone.

I have lived too long near a wood to be frightened by owls (*priests*).

When the blind man carries the banner, woe to those that follow.

He is not in want who has no desires.

The world is a net: the more we stir in it the more we get entangled.

He that is happy is rich enough.

A threadbare coat is armor-proof against highwaymen.

A wicked man is his own hell.

A bad penny always comes back.

Never do evil that good may come.

To follow foolish precedents and to wink with both eyes, is easier than to think

Wisdom is the sunlight of the soul.

Hatred is blind, as well as love.

All men are brethren: but all men are not equals.

A good example is the best sermon.

The soul is not where it lives, but where it loves.

A soft answer bids a furioso put up his sword.

Wine is the blood of devils.

He that marries does well, but he that remains single does better.

Beauty is worse than wine: it intoxicates both holder and beholder.

He is most powerful who governs himself.

He is the best gentleman who is the son of his own deserts.

Do all you can to be good and you will be so.

A merciful man is merciful to his beast.

Help the lame dog over the stile.

Men of cruelty are birds of the Devil's hatching.

Sweet mercy is nobility's badge.

A gentle hand may lead the elephant with a hair.


A great man scorns to trample on a worm, or to cringe to an emperor.

Unfading are the Gardens of Kindness.

He prayeth well who loveth well.

Who does the best his circumstances allows, does well, acts nobly: angels could do no more.

#### NOTICE.

 This month, seven years ago, I took the vow, single-handed and for seven years to publish a buddhistic missionary magazine, to be not only the first of its kind in an occidental language, but also the first of its kind in Christendom. As the seven years have now elapsed, and my vow has been fulfilled, I herewith extinguish THE BUDDHIST RAY; and in doing so, I give thanks to those of my brethren who have encouraged me.

PHILANGI DASA.



from the materialisms and idolatries of religion to the truths of the **own Inner Self** in which alone the solution of the mysteries of life and salvation are to be found.

§ The Three (Exoteric) "Guides" of the buddhist are :

- I follow the **BUDDHA** as my guide.
- I follow the Doctrine of Enlightenment as my guide.
- I follow the Brotherhood of the Select as my guide.

(The first as the Teacher ; the second as the Written Truth ; and the third as the Virtuous Example.)

§ The Five Vows of the buddhist are :

- I vow not to take the life of any man or animal.
- I vow not to steal.
- I vow not to commit unlawful sexual intercourse.
- I vow not to lie.
- I vow not to use intoxicants and narcotics.

These are taken by all : a few additional are taken by householders on special occasions ; and many others, more stringent, by monks, for the regulation of their life.

§ The earliest buddhist writings are the following : 1. *Vinaya Pitaka* : rules for monks. *Sutta Pitaka* : instructive discourses for householders. And *Abhidhamma Pitaka* : metaphysics. These three scriptures have been summarized thus :

1. "To cease from all sin (selfishness),
2. "To get virtue, and
3. "To cleanse one's own heart;—  
"This is the doctrine of all the **BUDDHAS**."

The later writings are very numerous, and treat of other beings, conditions, and worlds; of mental magic ; of saints and their wonderful works, etc., etc.

§ A buddhist *Upasaka* is one who believes in the **BUDDHA**'s teaching, but who, because of natural ties, cannot in all things follow Him; a *Bhikshu* is an ascetic mendicant buddhist monk ; an *Arhan* is a monk of great enlightenment and psychic power ; a *Bodhisatva* is an aspirant for Buddhahood ; a *Pacceka-Buddha* is an Arhan that has enlightened and saved himself, but is not able directly to contribute to the enlightenment and salvation of others ; and a **BUDDHA** is a fully self-enlightened and self-saved Bodhisatva, developed at long intervals of time (when the path to **NIRVANA** has been forgotten), a rare flower on the human tree, a Teacher and Guide of mankind.

§ There are many schools of buddhists : mystic, symbolic, metaphysic, "atheistic," and ritualistic : exoteric and esoteric ; but each of these breathes more or less of the spirit of the system out of which they alike have grown : that of the **LORD BUDDHA**.

§ The **BLESSED ONE** has many disciples in Asia : still, it is incorrect to speak of any one country there as "buddhistic" : since idolaters, materialists, and religionists are generally in the majority ; the true sons of **SAKYA**, in the minority.

§ Certain teachings and practices of some modern buddhist schools are not sanctioned by the well-known principles of the **MASTER**, nor by Reason : they are accretions from the eastern or western religions.

§ The buddhist does not worship the **LORD BUDDHA**, in the sense the various religionists worship their respective gods : in Him they only revere the greatest of teachers.

§ The buddhist forbears to slaughter animals, be it for food, sport, or scientific purposes : he discredits the theory that they have been created for the use of man, and that he has any right over them.

§ From the day of the **LORD BUDDHA** to this, the attitude of His sons, even when in power, toward the various "believers" and "unbelievers" about them, has been tolerant : they have never been "everything to everybody" (cringing and jesuitic), nor despotic ; and, as they have always cherished good-will to unbelievers, and discouraged and withstood cruelty, persecution, and war, they have been the Great Peace Society of the World.